HERE IS

DECLARED

The manner of the naming of

CHILDREN

IN

The old time, without a Priest

sprinkling them with Water, which now is, and hath been in these times, yet they have the Scriptures, but shews their contrary walking to Scripture.

And also, the Practise of the holy men of God by Scripture; How that God named *Adam*, and *Adam* gave Names; and men and women gave names to children. And how Angels was sent to some, to tell them what their Names should be, vvithout God-fathers, or God-mothers, or Sureties, or Priests to sprinkle them with Water. Which shevvs, They that have God-fathers, and God-mothers, and Gossips, and use Priests to sprinkle them, are contrary to Scripture and the practise of the holy men of God, as you may read in the followving Treatise.

With an Addition of the spevving, and vomiting, and drunkenness of all Professions.

Thus saith the Lord, Learn not the way of the Heathen, for the customs of the people are vain, Ier. 10.2,3.

VVhy do you transgress the commandment of God by your tradition, Matt. 15.3.

Given forth by *G. F.*

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Here is declared the manner of the naming of Children in the old Time, without a Priest sprinkling them with Water, &c.

Gen. 5. IN the day that God created man, in the likeness of God made he him, male and female, and blessed them, and called their name *Adam* in that day when he created them, God gave unto them their names; and God brought every beast of the field, and every fowl of the ayre which he had formed out of the ground, to see what *Adam* would call them, and whatsoever *Adam* would call them, and whatsoever *Adam* called them, all the fowls of the ayre, and all the beasts of the field, whatsoever *Adam* called every living creature, that was his name: *Adam* said, *This is bone of my bone, and flesh of my flesh, she shall be called Woman, because she is taken out of man; and Adam called his wifes name Eve. And Adam begat a Son in his own image, after his likenesse, and called his name Seth. And Seth, to him also was born a son, and he called his name Enos.* Now here was no Priest spoken of to sprinkle them with water, nor no Sureties, no Gossips, nor circumcision; but their father gave them their names; so the Lord gave *Adam* his name, and he did give names to his children without a Priest: Neither do we read that here were God-fathers, or God-mothers; and is it not blasphemy to say God hath a father, or God hath a mother? If you say it is not, Who is Gods father? and where is his mother? And if you say it is, blot it out of your Catechism you teach your children. And the Angel of the Lord said unto *Hagar*, *Thou shalt have a Son, and call his name Ishmael.* Here the Angel taught her what to call her child, and not a God-father, or a God-mother, as you call them. And *Hagar* bare a son, and called his name *Ishmael*, according to the word of the Angel of the Lord. And God said, *Sarah thy Wife shall bare a son indeed, and thou shalt call his name Isaac*? Here God taught *Abraham* what he should call his sons name, and he obeyed the voice of God; and you do not read that he did seeke to a God-father, or God-mother, or sprinkled him with water: And the two daughters of *Lot* which bare two sons, which called the name of the one *Moab*, and the name of the other *Ben-ammi*; when that they said there was not a man in the earth to come in unto them, what Priest was there to sprinkle them? Or who was there then to be their God-fathers,

Adam gave them names. Gen. 2.

Gen. 4.

Gen. 16.

Gen. 17.

Gen. 19.

or

or God-mothers? But they called their children by their names; and *Abraham* called his sons name which *Sarah* bare to him, *Isaac*; but no talk of a Priest, or of sprinkling with water. And *Rebecca* bare two boys unto *Isaac*, and the first he called *Esau*, and the second he called *Jacob*; and here again is no talk of a priest, nor water, nor of God-fathers, or God-mothers. And *Laban* had two daughters, the name of the one was *Leah*, and the name of the other was *Rachel*, but it doth not say there was any priest (or water) sprinkling of them at their naming. And *Leah* conceived and bare a son, and she called his name *Ruben*: mark, *She called his name*: It was she that gave the name here. She conceived again, and bare another son, and called his name *Simeon*. Mark, She again conceived and bare a son, and called his name *Levi*; mark, she again gave his name. She again conceived and bare a son, and called his name *Judah*: Now here was no speech of God-fathers, or God-mothers, or Priests to have mony for sprinkling them, nor sureties, their names were recorded. And *Rachel* bare *Jacob* a son, & *Rachel* called his name *Dan*; and she conceived again, and bare *Jacob* a second son, and *Rachel* called his name *Naphtali*. And *Zilpah* bare a son, and *Leah* called his name *Gad*: And *Zilpah* bare a second son, and *Leah* called his name *Asher*. And *Leah* she conceived and bare *Jacob* a fifth son, and called his name *Issachar*. And *Leah* conceived again, and bare a son, and called his name *Zebulon*, and after she bare a daughter, and called her name *Dinah*. Now here was no priest, nor talk of God-fathers, nor God-mothers, but the women named their children. *Rachel* conceived, and she bare a son, and called his name *Joseph*: Mark, she called his name *Ioseph*: Here is no speech of God-fathers, and God-mothers to name him, neither of a priest to sprinkle. Now if you follow the example of Scripture, they will lead you from God-fathers, and God-mothers, and Priests to sprinkle your children. And *Rachel* travelled and brought forth a son, and she called his name *Ben-oni*, but his father called his name *Benjamin*; here is no talk of God-fathers, or God-mothers, or a priest. And *Iudah* took *Shuah*, and she bare a son, and he called his name *Er*. And she conceived again, and bare a son, and she called his name *Onon*; mark, she called his name. And she conceived again and bare a son, and she called his name *Shelah*. *Tamar* bare two children, the name of the first was called *Pharize*, and the name of the other *Zarah*. And unto *Ioseph* was born two sons, and they called the name of the one *Manasses*, and the name of the other called he *Ephraim*: Now here is no talk of God-fathers, or God-mothers, or priests to sprinkle them. And *Moses*, *Zipporah* bare a son to him, and he called his name *Gershon*: And here is no talk of a priest likewise with his water, nor of God-fathers, nor God-mothers, nor Gossips, nor Priests, Churching nor Christning money. And *Pharoah's* daughter to *Moses* which became her son, she called *Moses*, mark, she called him *Moses*, no God-fathers, or God-mothers. And *Ma-*

Gen.

Gen.

Gen.

Gen. 35

Gen. 38

Gen. 41.

Exod. 2.

13. & Noahs wife she bare a son, according as the Angel spake; and she called his name *Sampson*. Here was no priest to sprinkle it, nor God-fathers, nor God-mothers spoken of. And *Ruth* bare a son, and they called his name *Obed*, the father of *Jesse*. And the Lord visited *Hannah*, and she conceived and bare a son, and called his name *Samuel*. And *Mauchah* 1. bare a son to *Machir*, and she called his name *Pereth*, and the name of 7. his brother was *Sheresh*: Mark, here she called his name. And again, 1 *Chron.7. Ephraims* wife bare him a son, and he called his name *Beriah*. And the Lord spake to *Isaiah*, who declared the name of Christ, as you may read *Matth.1. And the Angel of the Lord said, Thou shalt call his Name Jesus*. And it doth not say here was a priest to sprinkle with water, or any God-fathers, or God-mothers. And the Angel of the Lord told *Zacharias* he should have a son, and he should call his name *John*; and they called his name *Zacharias*, and they made signs to his fa- 21. ther, and *Zacharias* called for a writing-table, and wrote, and said, His name is *John*.

Now you may see all along where ever they had any priests to sprinkle their children for money, or with a little water, as the priests now in *England* (or elsewhere) doth, and God-fathers, and God-mothers, as they had; but sometimes the Lord did direct the people what to call their children, and sometimes the fathers named their children, and sometimes the mothers named them, without God-fathers or God-mothers, and without a Priest to sprinkle them, and these were not heathens, for sometimes the Angel of the Lord came and told them what they should call them; and sometimes some that took their children as *Pharoah's* daughter that took *Moses*, and called him *Moses*: *Moses* was not a heathen, nor *Sampson* was not a heathen, nor *Abel*, nor *Abraham*, nor *Seth*, nor *Enoch*, nor *Samuel*, nor *Jacob*, nor *Isaac*, nor John was not a heathen; and the Angel named Christ, now these were not heathen: Now you that say they are heathen because your priests have not thrown a little water upon their faces, and have not God-fathers, or God-mothers: Are not you blasphemers of God, and contrary-walkers to Scriptures? Where did any in ages past, sprinkle any of their children, and they have wages for it, and say then it is Christened, in the dayes before the Law, and in the Law, or in the days of the Prophets, Christ or the Apostles? Where is there any such Scripture as saith, Christen, or sprinkle Infants? And is not your sprinkling of Infants as superstitious as the Papists, who dips their faces in the Fonts, and spits upon their noses, and under both their ears, and puts a little salt in their mouths? How long is it since your priests hath left crossing of their children when they christened them? And do not the Jesuit Priests do the same? wherein do you differ from them, seeing you have quoted them? What Scripture have you for this, for crossing your children when you christen them, as you call it? Is it not popery? And was not the Pope the Mother and

Father

Father of it? And did not you act as servants for him in doing that? What priests in all the Scripture had money for burying the dead, and a Clark to say *Amen*, and eight or ten shillings for preaching over the dead? Where had any of the Prophets, Christ, or the Apostles, an Hour-Glass? some preach by the hour, have ten shillings, or twenty shillings at a time for their preaching; are not they them that are given to filthy lucre, that buy and sell? Are not you like to *Simon Magus*, (that would buy the gift of God with money, and sell it, and set it at a price) which thought the gift of God might be bought and sold for money? Doth not, or may not all people here see you have not the gift of God which are buying and selling it for money, which it cannot be? Come, What Scripture have you for your name *Sacrament*? Doth not these come from the Papists? Did ever Christ, the Prophets, or Apostles, preach by the hour, or prison any, or persecute any that had spoke to them in the hour, and the Papists law to uphold to the end of your hour, as the worlds Teachers hath in these days? Do not you love the wages of unrighteousness that have so much silver for preaching an hour? Are not you such Teachers as preach for hire, and divine for money? Such Hirelings as will flye if you can hear of a bigger Benefice? And are you not such shepherds as seeks for your gain from your quarter? And take away your gain, and you shepherds will flye from your flock. And are you not such as bear rule by your means? And take away your means, and the Priest is gone, leaves the people; and such as divines for money, take away your money, and you are gone, and leave the people all on heaps to look upon walls. And hath there not been such Teachers in Ages past? And was not they and the people offended at them that cryed against them in ages past, and persecuted them, and stock't them, and put them in Dungeons? And doth not the people now rage against them that cry against such now in this age, and put them in prison in Holes and Corners, for crying against such as the Prophets cryed against? And are not such now to be cryed against in this age? Are such to be held up by them that be in the life of God, as they were that gave forth the Scripture? Here all ye priests are proved to be contrary to the Scripture, out of the New Testament and Old.

Christening is a name which you have had from the Pope. Are not you false priests, and teachers, and ministers, and prophets, and apostles, that will quench the spirit, and limit the Holy One, and despise prophesying, and despise revelation, and quench the just? Hath not your fruits made you manifest? And do not you pretend a gift, and set sale of it in every parish, and so sell it for Tythes, Glebe-lands, Easter-reckonings, Midsummer-dues, stipends, or great sums of moneys, and sell it by the Hour-glasse, giving the people two glasses a day, and sometimes but one, and when the glass is run, then *Neighbors, the time is spent*: And do you pray, or preach, or sing, or preach without money? and if any speak to

you

you in the time of your glass, he is disturbed in his merchandizing, and is in confusion, in *Babylon*: When such as are moved of the Lord God in the unlimited spirit to witness against such things, those you imprison.

Circumcision nor uncircumcision avails not any thing, but a new creature: The children was named before circumcision came in, which they say the baptism succeeded; *Abel*, and *Enoch*, and *Enos*, and *Abraham*, and many, which God gave them Wisdom to name their children without priests sprinkling of them, and without God-fathers, and God-mothers, or Gossips; and this was before circumcision, and the promise of God, which was to the seed, which was, *That the seed of the woman should break the Serpents head*; which promise God again confirmed to *Abraham*, *That in his seed should all the Nations of the earth be blessed*; and the promise was to his seed before he was circumcised, and before circumcision came in, or was practised, and before the law was given: So the promise was not with the circumcision, but with the seed; and so the promise is not with the sprinkling Infants, God-fathers, and Gossips, but the promise was with the seed before the children was born, before *Abel*, or *Enoch*, or *Abraham*; and the promise was with the seed before circumcision was, and before sprinkling Infants was; and this promise the Apostle again brings to the seed, and said, *Circumcision nor uncircumcision availed not any thing, but a new creature.* And as for sprinkling Infants, it is an invention set up by the Pope since the dayes of the Apostles, and practised by the Papists, and since them, and from them practised amongst the Protestants: But the Heir of the promise is known, the Seed, Christ in the male, and in the female, the new creature, and all things are become new; and the circumcision within, ends circumcision without; as the baptism within, ends that without, made with hands, and brings from the things that are seen, to the things that are not seen, 2 *Cor.* 4. If now circumcision avails not any thing, which was a command of God, what doth sprinkling of Infants (an invention of man) avail, and God-fathers, and God-mothers? Therefore that which avails, is the new creature; and the seed is the heir of the promise, not of Seeds, but of one Seed, which is Christ; so Christ in the male, and in the female known, there's the heir of the promise, and there is the birth known that is born again of the spirit, which enters into the kingdom: And to you priests which have the mark of the Papists in your fore-heads, as your Crosses a-top of your Mass-houses, as your tythes, Popes mark in your fore-heads; as your sprinkling Infants, the Popes mark in your fore-heads: The tenth Bishop of *Rome* ordained that there should be christening of children, and that the child should have God-fathers, and God-mothers: For your Schools, Colledges, and names of your Houses, your preaching by the glass, as the Popes Crew say their Mass; and your persecuting, wrestling with flesh and blood, with creatures, Popes mark in your

your fore-heads, and not Christs, that saves mens lives, nor the Apostles that warred not with flesh and blood; you that prison to death for your bellies as you do no work for.

And oh what a vomit have the Priests vomited! and how are they casting and vomiting daylie! And how doth the prejudiced professors lick up their vomit, that which they vomit & spew up! And how do the other Priests and Teachers suck and sup up what they have vomited forth! and it makes the professors and teachers to vomit again, who have licked up that which they have vomited, and eat up that which they have spewed and cast up, as all their Books, and Pamphlets, and Pulpits declare their vomiting: Let the Nations witness, and all sober people, how sick they are by licking up that, and eating up that which the Priests vomited up again! O what a loathsom sickness is there upon people! which the one people spew and vomit up, and others licking up again what they have vomited, and it makes them to vomit and spew: and bitter professors full of prejudice, they gape, and they catch in that which the priests have vomited and spewed forth, and it makes them vomit again, and so all tables are full of vomit, as saith *Esay*, chap. 28. 8. From the priests to the people they are all sick; and such are these that are against the light, with which Christ hath enlightned every man that cometh into the world: That which one spews out, & vomits out in their Books & Pamphlets, that another priest he takes the same up, & he eats the book, & vomits it up again, till the whole Nation is filled with their vomit: And this hath been the state since the dayes of the Apostles, in the apostacy. What a sickness hath been because of vomits! For first transgress, and then vomit. First sick, and then vomit. So all are given to vomiting, having nothing to feed upon but what another vomits out; what transgressors vomits out that hath the Scriptures and Saints words, and are sick, and then vomit out, being out of the Saints life, and the life of the prophets, Christ, and the Apostles, and feed not upon the flesh of Christ, and so have wanted the meat that endureth, for him that eats the flesh of Christ, lives for ever, and are well, such vomits not, such spews not. But what a shameful spewing hath here been among them as feeds not upon the flesh of Christ that came down from Heaven, which whosoever doth, never hungers more; and they that doth not, are the transgressors, and vomits, and spews, and others eat that as they have spewed and vomitted: For it is just so, when they are in the transgression, there is nothing but vomits, and so the transgressor can eat nothing but what others vomits, and that makes whole Nations sick: And that which these priests and professors vomits out, is not that meat which comes down from Heaven, which whoever eats, shall never hunger more. So they that are in the transgression, vomits, and are as the dogs, that vomit up what they have licked up, and so one dog licks up what another dog hath vomited up, 2 *Pet.* 2. 22. and *Prov.* 26. 11. and so many have been filled with their vomit, and hath eaten up their vomit, *Prov.* 23. 8. and many

are

are as drunken men staggering in their vomits; for all tables are full of vomits in the transgression, and as *Moab* wallowing in the vomit, *Jer.* 48. and because of this transgression the Land vomiteth out her Inhabitants, *Lev.* 18. And so all tables being full of vomit, all tables to the savoury gives a bad smell. The Lord God is spewing you out of his mouth, all gathered Churches and separations whatsoever, that have got up since the days of the Apostles, that hath had the sheeps clothing, but be out of the sheeps nature, spirit, life and mind; and your secrets shall be uncovered, and God will fill you with shame: The cup of the Lords right hand shall be turned to you, and shameful spewing shall be on your glory, *Hab.* 2. that have been drunk, and are the drunkards that are filled with strong drink, with new wine, with the cares of this life. Thus saith the Lord of Hosts, the God of Israel, Drink ye, be drunk, spew, fall, and rise no more; and the Inhabitants of the earth are drunk, all Nations have drunk the Cup of fornication: The Kings of the earth, and the Inhabitants of the earth hath drunk of the Whores Cup, and so are spewing. Therefore Jesus soberness, which none doth but they who are come to the Spirit of God. Therefore the great Whore is drunk with the blood of the Saints, which ravened from the spirit of God, got up since the dayes of the Apostles, having the sheeps clothing, and they that are drunk, are drunk in the night, 1 *Thess.* 5. And the Whore that ravened from the spirit of God, which is drunk with the blood of the Saints, and made the Kings of the Earth drunk, and the Inhabitants of the earth drunk, they are in the night, and will not own the light Christ, which enlightens every man that cometh into the world, but with that are they made manifest; for that which makes manifest, is light; and drunkards must not enter into the Kingdom of God: And the Inhabitants of the earth hath shewed their drunkenness with the wine of her fornication sufficiently, since the days of the Apostles, and the Kings of the Earth: But such must drink the Cup of the wrath of the Almighty, and of the Lamb, poured out without mixture, and the judgement of the great Whore is come, and *Babylon* is confounded, and confounding, with the Beast, false Prophet, and the old Dragon, and are taken, and with him cast cast alive into the Lake of fire, and the Lamb and the Saints have the victory, and the everlasting Gospel shall be preached to them that dwell upon the Earth. *Glory in the Highest, Halelujah.*

The End.

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